

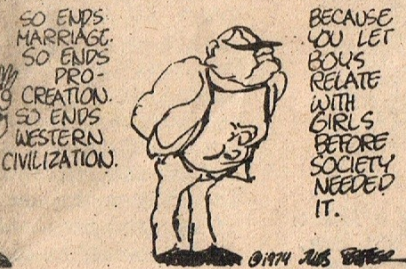
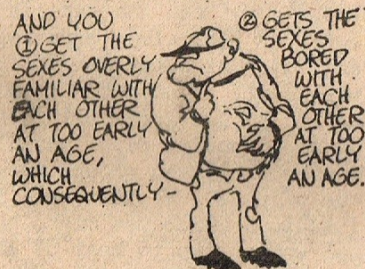
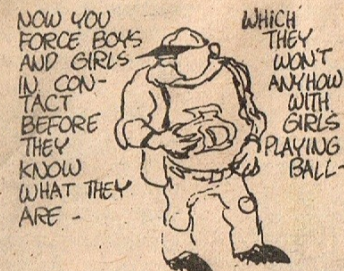
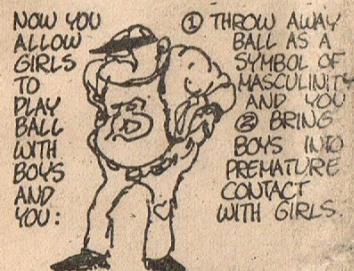
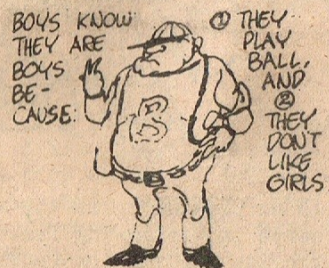
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a forum for **Changing Men**

April 1978, no. 46

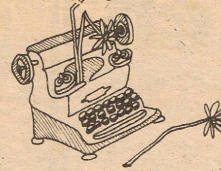
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monthly paper of the men's resource center, portland, oregon

Men's Resource Center
3534 SE Main
Portland, OR 97214
(503) 235-3433

Letters



Men's Rights Response

To the Editors:

I have just noticed an old copy of your wherein I and my organization (Men's Rights) were chosen "Sexist of the Month" because we attacked the practice of basing a price on the gender of the customer. Our legal complaint led to new state regulations that prohibit features such as ladies' nights in bars, as well as discounts for men in beauty salons and dance studios.

Your article puts an ironic new wrinkle on the old dictum that men should not cry. I used to be told it was not manly; a man must bear his pain and not complain. Now, you seem to be saying that it is alright for men to cry — it's just that they have nothing to cry about.

Your response to the issue of ladies' nights was frighteningly similar to the defense given by the bar owners. They, too, claimed it was to compensate for the comparatively lower incomes of women. They called it their gesture of "affirmative action", but they exuded an aura of sexism that lit up their true motives. Lower prices for women bring women to the bars. The women serve as bait for the men, who line the pockets of the bar owners with the cash they must pay for their own drinks at inflated prices.

It is not a question of equal pay and equal prices. Supermarkets and real estate brokers are not offering discounts to women. There is a reason why the issue of ladies' nights arises at singles' bars. To understand it, your newspaper must look beyond its dogma. You must look at the social as well as the economic. The crux of the issue is what goes on SOCIAL-LY at these singles' bars.

Society tells women that they will lose their value if they do not pretend that meeting someone is the last thing on their minds. To overcome their unapproachability, men must go through a trial that ranges from incomplete



openness of feeling to downright dishonesty. A relationship that starts in this atmosphere is at a tremendous disadvantage compared to a relationship that starts with an honest affirmation

of feeling, such as "I am attracted to you and I would like to get to know you."

I am sorry that you cannot see the relationship of ladies' nights to the restricting sex roles that interfere with the beautiful relationships that should be possible, because I am sure you recognize the impact of human relationships on our human condition.

From your paranoid reaction to any group that is telling men they have more to gain from equal rights than just freedom from the guilt of oppressing women, it is obvious that we have our differences. But, to call us "backward" is ridiculous. There is very little of the sex roles of pre-feminism that we would like to go "back" to.

Not all of your allies — not even all of the beliefs you will hold tomorrow — will come in a form that fits in with your preconceived notions. Do not fear men getting together and making known their own dissatisfaction with sexism. As you pointed out, women average 57% of the income of men. It should be a top priority to change that. Men live lives that are shorter than women's by 8 years. It is insensitive not to treat that statistic with equal tears and rage. Or the breakdown by sex of the prison population. Or... The list continues. Do not condemn us if we are more interested in change than in wallowing in guilt or pointing fingers in blame.

The letters in your column often refer to you and us as "brothers". I guess I'd like to tell you that you have more brothers around than you want to accept. And, I'd also like to tell you that Men's Rights receives as much support from sisters as from brothers. And I'd also like to tell you that your emphasis on the terms "brothers and sisters," at the expense of the concept of "sibling," is something that I find offensive. Men's Rights is opposed to any and all forms of sexism. Any and all!

I hope the editors of your newspaper will someday accept my friendship.

Sincerely,
Fred Hayward

Editor's response;

We at Changing Men still hold to the statements we made in naming the Men's Rights group Sexist of the Month. Fred Hayward's letter does nothing to change our fears of this type of group.

We agree with Fred that it should be a top priority to change the fact that women average 57% of the income of men. It is not the priority of the Men's Rights group. They worked to get equal prices in bars but not equal pay in jobs. In fact their stated priority is "dedicated to promoting the legal, social, and economic status of men." They say nothing of women's status, but seem to imply that women are the cause of men's "oppression".

As to Fred's mention of our paranoid reaction I think that our fears have a basis in reality. Yes, Fred men need to cry. We also need to look at the real cause of our pain. Look again Fred, it isn't women.

Fred talks about honest relationships. Basically what I hear him saying is if women were more approachable, men could be more honest. Does that mean that the sex roles we've learned are healthy? that we don't need to change our sexist attitudes? The benefits in this kind of thinking, as usual, go to men.

I hope that someday Fred you will accept the criticisms of the editors.

Sincerely,
Editors
Changing Men

MTFARS

Dear Brothers:

At the third National Conference on Men and Masculinity, held in April 1977, several national task forces were set-up. For each task force, groups signed up to co-ordinate and facilitate their activities. The Men's Task Force Against Rape and Sexism (MTFARS) of Champaign, IL offered to co-ordinate a national clearinghouse of Men Against Rape.



As we presently see it, we would like to serve the following functions for men: a) provide information (articles, papers, etc.) about men and rape in a sexist society, b) pass along experiences, projects and ideas of other men and groups dealing with rape, c) connect up individuals moving to new areas with other men working on the issue of rape, and d) help establish contacts between groups working on the issue of rape. We also want to serve other functions which you might suggest to us and would like to hear of any information you have or have heard of...

Ted Lindberg
MTFARS
PO Box 5064, Station "A" Champaign, IL 61820



Note from Andy

Dear Friends at Changing Men:

I was touched to see my awkwardly written little article on male authors' portrayal of women reprinted in your February edition. I had forgotten all about it.

A misplaced paragraph must have confused readers. The third paragraph, "It is one thing," belongs just before the paragraph "The heroine of Howards End," Howards End is a novel by Forster, not Conrad. My intention was to contrast Forster's insight into Margaret's mind with the more limited penetration of other authors like Conrad when they wrote about women.

I still recommend Howards End to any reader who has gotten tired of conventionalized women in novels written by men. Few men have so succeeded in conveying the value women may place on one another's friendship. Forster's other novels often feature relationships between men, notably A Passage to India and The Longest Journey. These books also contain unforgettable women. And they are women who are portrayed for their own sakes, not because they stand in some relationship to the males of the stories.

Andy Hatcher





(...continued from page 1)

sity since he will be earning a living for the rest of his life...as long as my daughter gets high school... I found that my son, he chose very masculine things like a fireman or a policeman or something like that. He wanted to do what daddy does, work where daddy does, and carry a lunch kit and drive a car. And she didn't want any of those things... And I asked her, well, did she have plans that maybe someday she'd get married like mommy?...of course I've tried to teach her not to be rough...she doesn't seem to be as rough as him...of course, I discouraged that...to be more quiet and ladylike. (From the beginning the girl had been the dominant twin. By the age of three, her dominance over her brother was, as her mother described it, that of a mother hen. The boy in turn took up for his sister if anyone threatened her.)

It is clear that her socialization and conditioning (all those conscious cues and reinforcements parents and society provide their children) far outweighed her biology in determining her psychological characteristics. She had all the personality traits and was enacting sex role stereotypes that our society labels as female and none that we label as male.

Another example of the power of socialization is hermaphroditism. Hermaphroditism means that a person is born with the sexual anatomy improperly differentiated or sexually unfinished. If the external genitalia are involved, then they look ambiguous, for an incompletely differentiated penis may be indistinguishable from an incompletely differentiated clitoris, irrespective of genetic and gonadal sex. A genetic female may be prenatally androgenized to such a degree that the person is born looking like a boy with an undescended testes. Conversely, a genetic male may be born with a genital appearance indistinguishable from that of a normal female. Sex assignment or sex reassignment is the medical treatment for hermaphrodites and this postnatal treatment overrules the biological prenatal "determinants or dispositions." **Men and Women, Boy and Girl**, shows rather conclusively in its studies of hermaphrodites that almost all sex role differences are culturally and not biologically determined. The experience of two hermaphrodites from different families is illustrative. Each was born with the female chromosome pattern, and each had internal female organs but a penis and empty scrotum outside. One set of parents believed they had a boy and raised their child accordingly; the other set assigned their offspring as a girl. Surgery and hormones made the youngster's appearance conform to the chosen sex. The children's "antithetical experience signified to one that he was boy and to the other that she was a girl." The girl therefore reached preadolescence expecting to marry a man. The boy, by contrast, had a girl friend and "fitted easily into the stereotype of the male role in marriage, "even though he and his partner would both have two X chromosomes."

Trans-sexuality is a third example of the nature/nurture issue. A trans-sexual is a person who has lived his/her life as one sex, and then has had a sex change operation into the opposite sex. James

Morris, the famous British journalist, has gone through this operation and has written an autobiography of his experiences (**Conundrum**). He has lived the first forty years of his life as a male, and now has lived the past several years as a woman. She is in an ideal and unique position of experiencing life from both a male and a female perspective. In her own words:

We are told that the social gap between the sexes is narrowing, but I can only report that having, in the second half of the twentieth century, experienced life in both roles, there seems to me no aspect of existence, no moment of the day, no contact, no arrangement, no response, which is not different for men and for women. The very tone of voice which I was now addressed, the very posture of the person next in the queue, the very feel in the air when I entered a room or sat at a restaurant table, constantly emphasized my change of status. And if others' responses shifted, so did my own. The more I was treated as a woman, the more woman I became. I adapted willy-nilly. If a case was thought too heavy for me, inexplicably I found it so myself...Men treated me more and more as a junior — my lawyer, in an unguarded moment one morning, even called me "my child"; and so, addressed every day of my life as an inferior, involuntarily, month by month I accepted the condition. I discovered even now men prefer women to be less informed, less able, less talkative, and certainly less self-centered than they are themselves; so I generally obliged them... My contact with women, on the other hand, is easy and confiding. I am asked often if this has made me a militant feminist, and in some ways it has. I have seen life from both sides, and I know what prejudice survives. I know that by the very fact of my womanhood, I am treated in many petty situations as a second class citizen — not because I lack brains, or experience, or character, but purely because I wear the body of a woman.

a forum for Changing Men

April 1978, no. 46

Principles of Unity

Changing Men is published monthly to keep its subscribers aware of the activities of the Men's Resource Center and to serve as a forum of opinion about sexism and the ways to combat it.

Articles are welcomed from our readers. Copy deadline is Monday of the third week of the month. Nonprofit movement groups are welcome to reprint any material (not copyrighted) that appears in this publication.

The Men's Resource Center is composed of changing men working to eliminate sexism in our own lives and in society at large.

Sexism is the unequal oppressive treatment of women or men because of their sex or sexual orientation.

We are men who believe that we can no longer relate to women and gay men as second class persons. We believe also that sexism and sex roles not only hurt women but hurt us; we are driven by competition which isolates us; we hold in our feelings; and we try to be in charge all the time. We are struggling to develop full relationships with other men, with children, with persons we care about. We don't claim to have completely translated these beliefs into action as we have been conditioned (often in subtle ways) since childhood to live out expected male roles.

Sexism is rooted in systematic power of men over women (including economic, political, legal, cultural, sexual, physical, and psychological). Sexism flourishes because women are forced to depend on men for protection, money, information, status, health, dress codes, and acceptable behavior. We understand that no matter what our personal behavior, all men have special privileges (such as freedom from routine fear of rape, freedom from the social pressure to raise children, and greater access to jobs).

We recognize that some men, because of sexual orientation, economic class, race, or age have fewer privileges than other men.

These divisions among men are reinforced by sexism, which stereotypes less-privileged men as unmanly or "feminine"—irrational, hypersexed, dumb, irresponsible, incompetent, or submissive. These power divisions keep men competing to appear straighter, richer, whiter, and older/younger.

The Men's Resource Center intends to support and initiate projects which lessen the unfair power and privileges (both individual and institutional) of men over women, and of some men over others. We intend to support women's liberation projects which seek to gain personal and political power for all women.

Much of what we have learned about sexism comes from feminists and we intend to continue to learn from women. We feel the best way we can be supportive of women, and act in our self-interest, is to come together with other men in critical and supportive relationships.

The Men's Resource Center consists of men with a variety of viewpoints and concerns. We differ among ourselves in political ideology, sexual preference, lifestyle, race, age, economic class and background. We don't assume that any given member of the Men's Resource Center will participate in all the activities of the group. We come together in many ways—small groups, private conversations, large meetings, with children, in classrooms, in kitchens. We seek to overcome sexism in ourselves, in each other, and in our society.



The power of sex role stereotyping is quite clear. As soon as he becomes a woman, even though she is no different inside, people treat her according to their expectations of female (feminine) behavior, and she starts changing as in the "self-fulfilling prophecy" phenomenon.

Numerous psychological studies in cognitive-developmental, behavior-learning, and social psychology show the effect of interpersonal expectations on individual personality development. Some of the excellent research in this area includes Bardwick, Judith, *Psychology of Women: A Study of Biocultural Conflicts*; Broverman, Inge K. and Donald M. Broverman, "Sex-role stereotypes and clinical judgments of mental health"; Chesler, Phyllis, *Women and Madness*; Chodorow, Nancy, "Being and doing: A crosscultural examination of the socialization of males and females"; Macoby, Eleanor E., *The Development of Sex Differences*; Spinks, Sarah, "The socialization of girl children"; and Weisstein, Naomi, "Kinie, Kuche, Kirche, As Scientific Law: Psychology constructs the female."

COLLECTIVE STAFF

Don Andersen
Jamie Beyson
Raphael Bustamante
Roger Coles
Alvin Johnson
Bill Turner

April volunteers

Eric Tabb
Teddy Huckins

monthly paper of the men's resource center, portland, oregon

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 (...continued from page 3)
 So, if there are any biological differences between males and females to account for sex roles, traits and personality, the above three examples show the power of environment and socialization to overrule our chromosomes. And this is highly important as it means that we as males are not locked into our male stereotype roles and programming, and that we can grow and change into more whole human beings.

In order to do this, we must first become aware of how we are socialized into developing certain psychological characteristics. Second, we must realize the ways these roles oppress us as human beings. The next steps in this process will be discussed later.



Socialization does not begin at school, but starts the moment after birth when the parents ask the doctor their first question, "Is it a boy or girl?" Depending on that answer is how that child, an unique individual, will be treated. As soon as the parents know the sex of the child, they begin to treat him/her differently depending on their own sex role stereotype expectations and attitudes.

For example, a male child is touched differently than a female one (frequency, pressure, body areas, etc.). Male and female children are also spoken to differently (tone, voice, topic, facial expression etc.). Learning theory has amply demonstrated in terms of modeling and reinforcements all of the subtle cues that are given to children in terms of what our society expects of them to fit into the "proper" male and female role.

In our society, the following characteristics are expected of males (to a greater or lesser degree depending on the individual male): we are expected to be aggressive, independent, objective, rational, intelligent, ambitious, competent, forceful, rough, active, a leader, to be unemotional, to be cool, in control, hard, strong, success oriented, status oriented, dominant, achievement oriented, competitive, authoritarian, outward directed, task directed, performance directed and detached.

These psychological traits generally fall into a competency/intellectual cluster. And at the same time we are not supposed to have any traits that would generally fall into an emotional/nurturance cluster — to be sensitive, to be caring, to be gentle, to be compassionate, to be intuitive, to be tender, to be able to cry and directly express emotions other than violence and anger.

The whole full range of human traits are divided at birth — one cluster is permitted for males and the other for females — a tragedy and a dehumanization. Males are socialized to be half people running around looking for "our other half" (women) to make us whole.

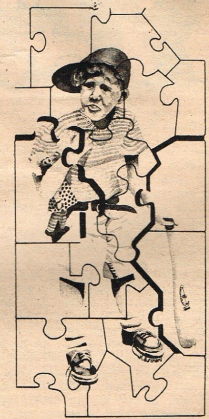
I think if we reflect on our childhood, we can see quite clearly how we have been socialized into our sex role. Remember all of the admonitions: "Don't be a mommy's boy; don't be a sissy; don't cry, you have to be a big boy now; take it like a man; be tough, etc." There was also that certain time when we no longer wanted to be touched or kissed by our mother — especially in front of our friends.

What we were learning was not to be emotional, "weak," and sensitive, but to be "strong," in control, and tough. We were told to play in sports (and win — be competitive), play war games, climb trees, play with trucks and construction tools. We were sent out in the world and we learned that we were not going to be spending our adult life at home taking care of children. We were going to work, have a profession, be adventurous, and be successful.

Remember what happened around puberty when we learned about sex from Playboy? The images we had of women and our role in relationship to sex? Our masturbation fantasies, the James Bond movies, the cowboy television shows, the male role models we saw in society (male bank presidents, female tellers; male supermarket managers, female cashiers; male doctors, female nurses; male government leaders, female secretaries; male sports heroes with female wives waiting at home doing the laundry and cooking the dinner) contributed to our socialization of the "male" psychological traits listed previously.

Movies and television never showed the male heroes being tender, sensitive, emotional, nurturant, or doing the type

of activity that females are socialized to perform. They were all super cool, super hip, always in control, always successful, always leading exciting lives. And who can forget the locker room scenes in high school, and the phony fronts we always had to put on? Our whole lives have been made up of experiences that reinforce and reinforce similar themes — the male sex role personality traits.



We can all look at medical evidence, at psychological research and see how socialization works and say, "yes, it is true how I am as a male is not the me that I have had a personal choice about or was born with, but what is wrong with the male sex role?" This sex role conditioning oppresses us in five fundamental ways. I think that after we look at a complete picture of possibilities free from arbitrary sex-role division, we can more fully understand the fruitfulness of "male liberation."

PUNT, POP

A Male Sex Role Manual

DR. HERSCHEL D. THORNBURG

TO ORDER Send Check or Money Order for \$4.95 (No Postage) to:



1201 E. Calle Elena Tucson, AZ 85718

PUNT, POP (A MALE SEX ROLE MANUAL)

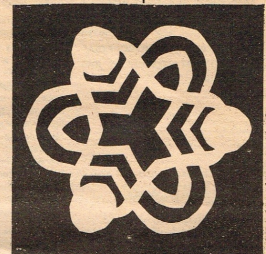
Herschel Thornburg talks about real problems—the day in, day out problems men and women have because of the ways in which they are socialized. PUNT, POP is not a book about sex, it is a book about social change. The male sex has played certain types of roles in sharp contrast with the female sex. In a changing world for females, male change is inevitable. The author shows men why they continue to persist in traditional ways and what they can do to "update" their thinking in relation to women. A book which is already widely acclaimed. Look for the author in your area as a heavy nationwide promotion tour on PUNT, POP begins in February, 1978. If overcoming stereotypes, respecting the rights of others, and increasing total family involvement is your bag, then, PUNT, POP is your book!

Dr. Thornburg offers a workshop, "Strategies for Developing New Male-Female Social Relationships." Workshop information is available from H.E.P.

men's open rap

every Monday night

7:30 p.m.



A comfortable, supportive place for men to talk about the effects of sexism on their lives and how it hurts them and the women, children, and other men in their lives.

New men always welcome!

3534 S.E. Main

The first way that sex roles oppress us is that they prevent us from becoming whole, autonomous, emotional loving human beings. We are only "allowed" to be half of what is human. Every human being is born with a full range of emotions and feelings. But as males we are not permitted access to half our potential. All our energy is put into developing our brain (rational, intellectual, thinking), and none is put into developing our heart. A person cannot be fully autonomous when he is half empty. And statistics show this: single men have the highest alcoholic rates, highest rates of needing psychiatric and psychological help, and highest rates of "unhappiness."

The reason for this is quite simple. As children, when we were feeling down, we went to our mother, a woman, for nurturance and help. We learned an important lesson: we need women to hold us together emotionally. We are socialized to seek out and be emotionally dependent upon women. We use women to hold us together, to make us whole, as our ego is very fragile. So that males who do not have women to hold them together, i.e. single men, cannot make it psychologically in our society. It is true — behind every successful man is a woman. As human beings we can only go a certain length of time being unaware of and holding in our feelings. There are three possibilities.

(This is the first part of a two part article by Leonard Schein. Part two will be printed in the next CM)

The Jane & Dick Reader

a newsletter from

Teachers
Against Sexism



Forwarding awareness among students, fellow teachers, and administrators of the dehumanizing effects of sex-role expectations as they exist within society and its educational institutions.

4 or 5 issues per year

Send \$3.00 contribution to cover publication costs for the year to:

The Jane & Dick Reader
c/o Men's Resource Center
3534 SE Main Street
Portland OR 97214

Masculinity: fact or act?

a slide show on men and sexism

- How traditional male roles hurt men and the women and children to whom they relate
- How boys are conditioned to hold in their feelings, be tough and competitive
- How these boys grow up to be lonely, isolated men
- Why men hate and fear homosexuality, and ridicule and persecute people who are homosexual
- Drawbacks to the traditional male role
- How men's privileges come at the expense of women
- Why men expect women to serve them at home and on the job
- Who has the economic and political power
- Women as sex objects
- Why women are not treated as equals
- How men are changing the traditional patterns
- Men supporting women's liberation

78 black and white slides: running time, 20 min., including a script, written and on cassette, and a list of discussion topics.
Equipment needed: Kodak Carousel projector and cassette recorder.

To order write or call: Men's Resource Center, 3534 SE Main Street, Portland, OR 97214, (503) 235-3433

Rental: \$5.00 Purchase: \$30.00



Portland Veterans Counseling Service

The Portland Military and Veterans Counseling Center, an independent non-profit agency, has recently begun a pre-enlistment education project. This special consumer protection service has been established to educate young people, especially minorities and those from low-income backgrounds, about the military and the contract they will sign if they enlist.

Emphasis is being placed on understanding the military lifestyle and its function in society. By providing information on military obligations and recruitment practices, pre-enlistment counselors hope to enable young men and women to consciously decide what is best for their own social welfare.

The major focus of the project has been on Multnomah and Washington County high schools. Counselors have been speaking to student council representatives, faculty advisors, vocational and guidance counselors, and various classes. Recognizing the trouble students often have with adult counselors the project staff has made the development of a peer counselor network among these schools high in priority.

The upshot of pre-enlistment counseling is giving young people facts about the military that recruiters tend to gloss over. Among the more significant are the job training myth, harsh discipline, poor working conditions, loss of certain rights, and race and sex discrimination.

Most young people join because they want job training. However, military training is for military jobs. Accord-

ing to the American Personnel and Guidance Association's journal, Fred Shirley of the Army Public Affairs Office says that 35% of Army jobs are unpopular; combat jobs, offering no skills useful in civilian life. Even in the technically oriented Air Force, most jobs require uniquely military skills that are not easily transferable to the civilian world.

Because of the harsh discipline and work that is often boring and dangerous, many young people have problems adapting to military life. The current desertion rate (one out of every eight recruits) is the worst in history. And one in nine recruits receive a less than honorable discharge. Those who get a bad discharge are subject to life-long job discrimination, regardless of the training they received.

People who do enlist cannot quit if they are dissatisfied with their jobs, are subject to arrest if they leave their work without authorization, cannot join a union that can bargain with their employer, may not be given easy access to information concerning discharges or reassignments, and can be punished without certain constitutional protections. In addition, rights to free speech, assembly, petition, and the exercise of certain religious beliefs are restricted by the military.

Racism continues in the armed services. Blacks make up 27% of military personnel, but only 4% of the officers corps. Nearly half of the prison population is black. And blacks receive twice as many less-than honorable discharges as whites. At Camp Pendleton the Ku Klux Klan operates openly with impunity.



(continued on page 8)

Getting involved ★ Getting involved ★ Getting involved Calendar

Daily

Center hours: The Men's Resource Center is open 9:00 AM to 5:00 PM, Monday through Friday. Center Staff are available during those hours to answer phoned-in questions about the activities of the Center and to schedule films, speakers, or other resources. Staff is also available to talk to anyone who comes by the office in person.

The lending library is open during the same hours for browsing, checking out feminist books and periodicals, or for use for small group meetings or quiet conversations.

Men who have a few spare hours to volunteer are encouraged to come by the Center. A lot of jobs, not all of them mere drudgery, are waiting for a volunteer to come along.

Weekly

Mondays	Men's Open Rap	7:30 p.m., MRC library, 3534 S.E. Main Street. An informal discussion with other men of your personal views and experiences of sexism. New men are always welcome.
Wednesdays	Gay Males Together	6:00 p.m., room 230, Smith Memorial Center, Portland State University. Gay men of all ages meeting to share with one another.
	Hazards of Being Male	8:00 p.m., Solo Center, 1832 N.E. Broadway. A class using the book by the same name, with discussion, films, group process. For men in transition, led by Bill Houdek M.A.
THURSDAYS	Portland Coalition for Gay Rights	7:30 p.m., 834 SE Ash. Working on support for the Eugene gay rights. Toward a demonstration for gay rights on May 20.

April

- Fri 21 San Francisco Mime Troupe in "Hotel Universe", the best radical theater troupe in the country -- multi-racial and anti-sexist. Arbuckle Flat, 1532 SW Morrison, 8PM, \$3.50.
- Sat 22 San Francisco Mime Troupe (see Fri) at 8PM
- Sun 23 San Francisco Mime Troupe (see Fri) at 2 and 8 PM
- Radical Activists for Sexual Minorities, meeting and educational presented by the Union of Sexual Minorities in Seattle: about fighting the petition drive against Seattle's gay rights ordinance, police harassment and their (USM's) history. 6PM, 834 SE Ash. All welcome.
- Mon 24 Trowen Creek Rape Relief Community Meeting. To inform the public about the recent police harassment of Rape Relief Hotline and formulate plans to defend the Hotline and make the authorities more responsive to women's needs. 7:30, Arbuckle Flat, 1532 SW Morrison,
- Tue 25 ERA Forum by National Organization for Women. 7:30pm, 834 SE Ash.

May

- Tue 2 Radical Women, meeting and class: History of May Day. 7:30, 239 SE 13th. All Welcome.
- Wed 3 RASM (see A23) Benefit for BOHR (see A29). Poetry, music. Arbuckle Flat, 1532 SW Morrison.
- Thu 4 "Beyond Androgyny" with Dr. Sandra Bem. PSU Women's Studies. 7PM
- Fri 5 Men's Resource Center Steering Committee Meeting. 3PM at MRC. All welcome
- Sat 20 Women of Color Unite! Conference in Olympia. Call Kim 866-6034 Elaine 564-1611

Gay Rights Demonstration and Rally, sponsored by Portland Coalition for Gay Rights. 11:30, Skidmore Fountain, march to rally at Federal Park, 1PM.

Men's Lib Library

For sale -- 8 hardbound, 30 soft-bound books; numerous national and international newsletters and periodicals. Lists provided upon request. Library inquiries encouraged. Best offer. Jon Snodgrass, Dept. of Sociology, L.A. State Univ., Los Angeles, CA 90032.

COUNSELING CENTER FOR SEXUAL MINORITIES

Hotline 8 PM to midnight, Thursday thru Sunday. Counseling. Transvestite and transsexual rap groups.

(503) 228 6785

PO Box 8773, Portland 97208

Conferences

Tidewater Lesbian/Gay Conference

Jean O'Leary and Bruce Voeller, Co-Executive Directors of the National Gay Task Force, will be keynote speakers at the 2nd Tidewater Lesbian/Gay Conference, to be held at Old Dominion University (O.D.U.) in Norfolk, Virginia, May 26-28, 1978.

This year's theme is "Opening Our Own Doors."

To register for the conference send your check for \$5, payable to ODU-GA, along with your name, address, phone, arrival day and time, request for free housing if you want it, and requests for child care of special arrangements for the handicapped to Tidewater Lesbian/Gay Conference, PO Box 11123, Norfolk, VA 23517. The deadline of the \$5 pre-registration is May 1. Afterwards it is \$8.

Other workshops and playshops will focus on specific topics such as politics, intimacy, religion, health, separatism, music, and many others. Key-note speakers will open and close the conference, and there will also be an entertainment night followed by a dance.

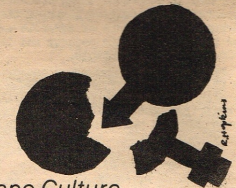
MEN AND MASCULINITY

Location:

Location: New York/New Jersey area -- Mahwah, New Jersey 07430. Ramapo College of New Jersey - Ramapo Valley Road

Date: August 18, 1978

Contact Person and Address:
Jack Nichols
113 Washington Place #7
New York, N.Y. 10014



Rape Culture

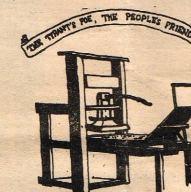
a new documentary film

A searching and often painful look at the social forces in our culture that actively produce rapists and rape victims.

35 min., 16mm color film with sound.

Rental: in the Portland area \$15 per showing available from Rape Relief Hotline 4160 SE Division Portland OR 97202

Phone 236-5782 outside the Portland area \$40 per day from the film makers Cambridge Documentary Films, Inc. PO Box 385 Cambridge MA 02139 Phone (617) 354-3677



Getting involved★Getting involved★Getting involved

Sexuality Workshop

The Men's Resource Center is sponsoring a Men's Sexuality Workshop on Sunday, April 30th from 10am to 5pm. The workshop will be conducted by Marty Sochet of the East Bay Men's Center. Mr. Sochet is a member of the center's counseling collective. He has a Masters degree in Counselor Education.

In addition to a private practice which includes both individual and group counseling, he works with the San Francisco Sex Information Switchboard, and the Resource Center for Human Relations in Oakland. He is a licensed marriage and family counselor, who has worked with men for the past six years.

The workshop will be a non-competitive and supportive learning environment for men to talk honestly about sexuality. There will be no pressure to disclose anything you don't want to, but in past workshops a tremendous amount of trust and honest camaraderie has been established.

Some of the areas covered will be relaxation, sharing of personal history,

ies, thoughts on masturbation, men relating to men, men relating to women, information on sexual dysfunction, men's self-image and other topics the participants wish to discuss. The workshop will consist of both exercises and discussion. The fee is \$15. For information call 235-3433.



graphics by carrie sawyer

Call for Papers

The Family Coordinator announces the publication of a special issue on "Male Roles in the Family" for October, 1979. Guest editors will be Robert A. Lewis and Joseph H. Pleck. Family counselors, family life educators, family researchers and policy-makers who are working especially with males in the family setting are encouraged to submit manuscripts of about 8-20 pages, double spaced, no later than December 31, 1978 as follows:

Two copies to:
Robert A. Lewis, Director
Center for Family Studies
Arizona State University
Tempe, Arizona 85281

One copy to:
Joseph H. Pleck, Assoc. Director
Center for the Family, Skinner Hall
University of Massachusetts
Amherst, Massachusetts 01003

Although articles on fatherhood will be considered for publication, articles on aspects of the other and less researched male positions in families are particularly encouraged, such as the husband, the brother, the grandfather, the step-father and the uncle. Articles may focus on roles such as the economic, affectional, recreational, sexual and therapeutic. Innovative, as well as traditional roles that men play in families will be appropriate for this special issue.

Those submitting research studies will be aware that the Family Coordinator publishes reports of research, only if they are of particular interest to persons in the areas of counseling, education and family services. Papers therefore should be directed to professionals who work with members of families. At best, articles should attempt to integrate research, theory, policy and/or intervention. Finally, articles should be prepared according to the Publication Manual of the American Psychological Association (2nd edition, 1974). To facilitate anonymous outside review, the name of the author(s) and other identifying information should appear only on the title page.



MRCCS

Men's Resource Center Counseling Service

SERVICIO DE CONSEJO DEL CENTRO DE RECURSOS DEL HOMBRE

Como ser mas consciente (saber como afectamos a las personas y cosas en nuestro ambiente, y como esas mismas personas y cosas afectan nuestra vida)

Como solucionar problemas en grupo.

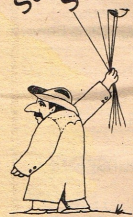
Servicio de emergencia.

Basicamente esto es lo que nuestro centro puede ofrecerte al traves de su servicio de consulta.

Llamanos: 235 3433 (Lunes a viernes, de 9 a 5)

235 6106 (Sabados y Domingos)
(con Rafael o Guillermo)

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Reader's
Subscription
Service



☐ I would like to subscribe to *Changing Men*.
☐ Enclosed is _____ to cover costs (approx. \$5/year).

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____

☐ I am moving. Please change my address.

Name _____
Old Address _____
City _____ State _____ Zip _____

New Address _____
City _____ State _____ Zip _____
effective date of change _____

We need your new address 2 weeks in advance to assure delivery of your copy and to save us 25¢ on each copy returned.

Return to:
Men's Resource Center
3534 S.E. Main Street
Portland, OR 97214

Would your friends like *Changing Men*?

You can help spread the word about antisexist men. Send us the names and addresses of men (and women) you would like to see reading *Changing Men*. We will send them a complimentary copy (and mention your name, if you wish). We would like to get ten names from each of our regular readers. Please fill out and send in the slip below.

My Name _____ Address _____ City _____ State _____ Zip _____ <input type="checkbox"/> Yes, you may mention my name.	5. Name _____ Address _____ City _____ State _____ Zip _____
1. Name _____ Address _____ City _____ State _____ Zip _____	6. Name _____ Address _____ City _____ State _____ Zip _____
2. Name _____ Address _____ City _____ State _____ Zip _____	7. Name _____ Address _____ City _____ State _____ Zip _____
3. Name _____ Address _____ City _____ State _____ Zip _____	8. Name _____ Address _____ City _____ State _____ Zip _____
4. Name _____ Address _____ City _____ State _____ Zip _____	9. Name _____ Address _____ City _____ State _____ Zip _____
	10. Name _____ Address _____ City _____ State _____ Zip _____

8 Gay support: A call to action

Eugene Campaign Heats Up

The campaigns both for and against the Eugene gay rights ordinance are going into high gear with a vote due on May 23. The pro-gay group, Eugene Citizens for Human Rights (ECHR) has conducted a poll which shows Eugene voters evenly divided on the issue, with 40% for, 40% against, and 20% undecided. Based on the poll's results, ECHR is presently targeting key swing areas for intensive campaigning, and also plans to reach every possible voter by election day.

According to its literature, ECHR wants to wage "... a vigorous, assertive, and non-defensive campaign to educate, to fight myths, and combat discrimination." They plan to do this on both a personal and politician level. First, they urge all gay people, to come out to friends, coworkers, neighbors, and family wherever possible, to show that gays are everywhere. Second, they urge both gay and non-gay people to support the campaign by public speaking, canvassing, fundraising, and voter registration. Campaign literature and statements will not only explain why the law is needed but also attack the slanders that gay people are sick, child molesters, etc., that the homophobes are using in their campaign. Finally, ECHR wants to link up with other movements that are also under right-wing attack, such as the women's and labor movements.

The Eugene pro-gay movement is based on an analysis of the errors of the Miami referendum. In Miami, the vicious lies of Anita Bryant & Co. were answered only with lofty rhetoric about "human rights." A survey conducted a month after the Miami defeat found that over half the Miami voters believed that gays are child molesters and "sick." Anti-gay voters were also significantly more white, Cuban, anti-abortion, anti-ERA, and anti-black rights. The Miami campaign emphasized expensive media rather than personal contact.

ECHR has also done research on the

(continued from page 5)

Sexism also has a long history in the military. For decades, male recruits who have not met military tanks adequately; or have displayed weakness; have been called "broads". Women have been further dehumanized and objectified through dirty stories; pictures; and drill instructor's talk and attitudes. Even training is given in sexist terms comparing women to machines.

According to recent statistics; women comprise 5% of military personnel. However, military recruiters are presently involved in an all-out effort to double that number. With the shift from a conscripted military to an all-volunteer force; "manpower" difficulties have forced recruiters to manipulate the atmosphere created by the women's movement to suit it's own end. But even with the heavy doses of equality rhetoric the picture is dismal. About 70% of enlisted Army women; for instance; work in the major traditional career fields - as secretaries; clerks; and medical aides.

Though a pilot project at present; Pre-Enlistment Education has a good chance of expanding into other areas of the country if it is successful. For more information on how you can help; or to find out more about what recruits aren't saying; contact The Pre-Enlistment Education Project; Portland Military and Veterans Counseling Center; 633 SW Montgomery; Portland 97201; or call 222-9676 or 224- 9307.

- Larry Ferlazzo
Johnny Baranski

RIGHTS



practical effect of the 40 municipal gay rights laws passed over the last five years. Many gay cases are handled by the ACLU, totaling 120 since 1972. Fears of towns becoming "gay capitals" have proved unfounded, but there has been an increase in public tolerance of gays.

Eugene's anti-gay movement, VOICE, is repeating the same old lies about gays, and inventing new ones. In support of the myth that gays molest children they cite inflated statistics by the notoriously anti-gay Los Angeles Police Department on child prostitution. They say gays are not oppressed because they can be found in all occupations, but do not understand the anxiety and isolation caused by having to stay in the closet, nor the many gays who live on the fringes of society due to homophobia. They say pro-gay laws are an attack on the freedom of employers and landlords to hire and fire, house or not house, whom they please. But this "freedom" is really a class privilege for employers and landlords, not workers or tenants.

VOICE is also making connections with other movements. Several of its leaders

recently devoted against the ERA and abortion at the University of Oregon. In an interview last February VOICE coordinator Larry Dean said that the anti-gay referendum was only the first issue the group planned to be active around, others will follow after they have organized people against gay rights. In its structure VOICE is apparently an umbrella organization for several right wing groups.

The key factors in deciding the election are sure to be how convincing each side's arguments are, and the sheer amount of them. These require money and volunteer effort. ECHR has set a budget of \$55,000 for itself. Much of that has been raised in benefits in Eugene and Portland, and in a national mailing sent to contributors to the Miami campaign, which will be shared with groups in St. Paul, Minn. and Wichita, Kan. which also have referendums due this spring. More is needed however; contributions can be sent to ECHR, POB 402, Eugene, Ore, 97440. ECHR is also asking for volunteers to help with canvassing, starting the beginning of May. For information about weekend carpools call Portland Coalition for Gay Rights, 231-0910. All questions, comments, and suggestions for the Eugene struggle should be directed to ECHR, 485-1075, or POCR.

In Portland, a wide variety of gay political, social, and business organizations, are asking other West Coast gay groups to do likewise in their cities.



do you **Miss**
spending time with
Children
by calling 235-3433
you can volunteer a
few hours a month to
Do Childcare
for women's events.
ask for Roger

MRCCS

Men's Resource Center Counseling Service



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Low Fee (Ability to Pay)

Call: 235-3433 (M-F 9to5)

Homosexuality Workshop

We recently attended a Homosexuality Workshop presented by the Interagency Teams for Teaching Sexuality. There were speakers, small discussion groups, films and a performance by Family Circus.

For me, the highlight of the workshop was the presentation by Phyllis Lyon. She is the author, with her lover Del Martin, of *Lesbian Woman*, an influential book on lesbians. The title of her presentation was, "Lesbian experience".

She began by pointing out that the lesbian experience is a vast, diverse one. She said that her discussion was necessarily general since there was no such thing as the "typical" lesbian. She said, however that she felt that the definition given in the book has held up over the years. "A lesbian is a woman whose primary interest, socially, sexually, emotionally, and psychologically, is in another woman or women, whether or not it is expressed."

She explained the last phrase by pointing out that homosexuality is often defined in terms of sexual activity, while heterosexuality is defined without regard to whether one is sexually active or not. She stressed that the lesbian experience is much more than sexual activity, but involves a whole outlook. Ms. Lyon felt that a few homosexual experiences were not the same as being a homosexual.

She went on to discuss the invisibility of lesbians, who are a significant percentage of the population. She attributed the invisibility to the fact that most researchers into homosexuality are men.

She noted that research indicated that lesbians are more similar to straight women than to gay men. What differences there are showed lesbians to be more independent and resilient than straight women. She quoted the irony pointed out by Rita Mae Brown, that lesbians don't hate men as much as some straight women because they don't have to deal with men as much. She was not saying that lesbians are superior. She felt the feminist movement was helping straight women gain more independence.

Another reason for lesbian invisibility in the gay community was lack of money. Since women are paid less, a lesbian couple has less money than two men living together.

myths

Ms. Lyon reviewed some of the myths about lesbians. She pointed out that it is believed that lesbians are either not sexual with each other or completely sexual and promiscuous. The truth is that a variety of individual choices exist within the lesbian community.

Another myth is that lesbians are women who can't find a man. This just isn't true in her experience. Lesbians love women.

Another myth is that lesbian couples play butch-femme roles. She talked about when she and Del Martin got together many years ago. They thought they had to play roles because of the peer pressure at that time. This lasted a week or two. They couldn't deal with it and found that they could both be well rounded individuals. The feminist movement has done much to decrease these role expectations.

In discussing the common belief that lesbians make unfit mothers, she pointed to a study by Dr. Richard Green that showed that children of gays were no different in their development than children of straight people. The boys still identified as males, even when no male role model was in the home.



national women's conference

The significance of the lesbian resolutions at the Second International Women's Year Conference has led Ms. Lyon and Del Martin to update the chapter of their book dealing with the current situation of lesbians. She described the emotional experience of being at the conference. When the gay rights provisions passed on the floor by an overwhelming majority, women of all sexual and racial backgrounds hugged and kissed each other. Balloons were released with the slogan, "We are everywhere". Outside, throngs of women lit candles in celebration. Here are the resolutions passed at Houston:

- 1) Congress, state and local legislatures should pass legislation to eliminate discrimination on the basis of sexual and affectional preference in areas, including but not limited to employment, housing, public accommodations, credit, public facilities, government funding, and the military.
- 2) State legislatures should reform their penal codes or eliminate laws that restrict behavior between consenting adults.
- 3) State legislatures should enact legislation that would prohibit consideration of sexual or affectional orientation as a factor in any judicial determination; rather, child custody cases should be evaluated on the merits of which party is the better parent without regard of either parties sexual and affectional orientation.

All in all, Phyllis Lyons provided us with a stimulating examination of lesbian experience and a sense of excitement over the feminist movements' support of gay rights.

"I'd like to get into a C-R group!"



People are C-R (consciousness raising) groups to support the downfall of sexism. People meet on a regular basis, generally once a week, with the same group members. For some this is a time for sharing their experiences; others actively campaigning; many use the time to discover, admit or change their own sexist behaviors. NEW GROUPS ARE FORMING!

C-R group interested-person's form

1. Which people are you interested in being with? (mixed, gay, hetero., men, women) _____
2. What would you like your group to do? (structure topics, informal, feeling sharing, study group, social) _____
3. When can you meet? Day of week? _____ Time? _____
4. Place? (is your place available) _____
5. Do you need or want carpool? _____ Would you bring people? _____

NAME _____
ADDRESS _____
PHONE _____ (optional if you call in)

Send the questionnaire to the Men's Resource Center, 3534 SE Main, Portland, Or. 97214 or call the Center 235-3433



"SUPERNUMERARIES"

12 Women and 1 Man explore a loss of visual identity with anonymous costuming

Film- 15 minutes
Rent- \$25.00
Purchase- \$225.00

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Ad rates

Single insertion; photo ready

Per column inch	1" X 3 3/4"	\$3.00
1 column	4 3/8" X 3 3/4"	\$10.00
2-column 1/2 page	4 3/8" X 7 1/2"	\$17.50
2-column 1/2 page	8 3/4" X 7 1/2"	\$30.00
1/2 3-column page	8 3/4" X 11"	\$42.50
Full page	17 1/2" X 11"	\$75.00

Write for multiple insertion rates.

Homophobia and Its End

commercial life:

a couple of jolly housewives
are driving out
a simpering, swishy man
dressed as the object
of a modern washday miracle
that's simultaneously keeping them
slim and trim
hubby smiles

church life:

the minister-man lectures
how Christian family women
can drive out
all their men's weakness (real tenderness)
by disguising themselves
in pretty dress and manner
as the Object
of a modern miracle:
the love of Christian men
strong and wise as Pat Boone
who simultaneously keep them
slim in selfhood, trim in empathy
hubby's still smiling

hmm, maybe you can serve both God and Mammon
they're both men

real life:

but, but really
washing after working
just isn't jolly
there's hardly a sweet simper or swish left
and how could anyone really keep loving that way
a man who's always bored and grumpy
from working like a robot
or a saint, himself - on the job.

Wherever did those ideals get to?

Heck! wouldn't it be nicer
to have someone
gentle-sensible enough to help out at home
strong-cooperative enough to deal with:
the amazing shrinking paycheck
the incredibly useless politicians
the astonishing questions of
sex roles
open to all the revolutionary new ingredients
in social relations - never corporate products
that could clean up this sorry world

so much commercial fantasy
so much religious 'vision'
oh let's go do something
that's never been done on television!

-Rich Lochner

Poet's Corner



UNIVERSAL HOUSEWIFE tune: Universal Soldier

She's five feet two, and she's six feet four
She works with pampers and with shears
She's all of sixty-one and she's only seventeen
She's been a housewife for a hundred-thousand years.

She's a woman, she's a man, a houseboy Charlie Chan
Filipino, homosexual, and Jew
And she knows she shouldn't slave,
and she shouldn't be a knave
'Count a me my friend and 'count a you.

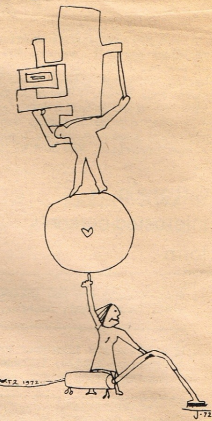
And she's sewing for Canada, she's cooking for France
She's cleaning for the U.S.A.
And she's mopping for the Russians
and she's shopping for Japan
And she won't put an end to toil this way.

And she's washing all the the dishes,
she's making all the beds
Men say it's for the good of all
She's the one who must decide what to leave
and what to buy
And she's wiping all the writing off the wall.

But without her how would Hitler have condemned her
to the slops
Without her Moses would've jerked alone
She's the one who gives her body like utensils
in a store
And without her all this dredgin' can't go on

She's the universal housewife
and she knows she's not to blame
For the power some men crave
False values come from here and now and you and me
And comrades can't you see
This is not the way we put an end to slaves.

words by Tuli Kupferberg
adaptation by Don Andersen



Men's Lives

A documentary film about
masculinity in America.

Directed by Josh Hanig and Will
Roberts. 40 min. color film.

Rental:

\$15 in the Portland area from
Men's Resource Center
235-5333

Outside Portland area from
New Day Films
PO Box 315
Franklin Lakes, NJ 07417
(201) 891-8240

Rape Relief Hotline

235-5333

Call for crisis counseling
referrals for victims of rape, incest, and wife abuse
medical & legal information
advocacy, • public speaking

(Continued from page 12)

With a strength born of bottoming-out, Star generalizes his pain to the plight and struggle of gay and Black prisoners.

Tony, wearing a rosary, cocky and articulate, takes up the MCC story and the fight to oust the anti-gay chaplain. Schemo, a long-haired leader of the strike and a ten year veteran of the joint, outlines the homophobic fascist, fascist-freak elements being cultivated at the chapel. Later during a break, Schemo leads me to the bathroom; he shows me his red-star earrings, I give him an earring of mine. He muses on the honeymoon with the new administration: far from the days when he took hostages to lead a rebellion, only recently out of the hole, Schemo sees the attempts to pacify — the coming of TV's or carpets to buy off the enslaved and separate the general population from the radicals.

The afternoon goes so quickly. After Squid invites contributions to the newsletter, we jump into sharing MCC information. I rush through c-r topics and methods. Don explains mediation and criticism/self-criticism techniques. I am surprised and pleased that our skills are needed and helpful. Murmurs of approval and recognition show our common anti-sexism.

We break into small gab groups, Christopher plays his voting song, then its 3:45 lock-up time and we are ushered out. Hugs and smiles as we walk through the fence, across the yard toward the steel door.

Suddenly a loud whistle. We turn to see inmates running, scattered. Star runs out of sight. A shot rings out. Ed freezes, then runs after Star. Our guard pushes and cajoles us through the door. I spend dinner panicked, afraid to find out.

Arriving back at 6PM we wait a half-hour at the "cage." They have "lost" our papers. Squid comes running up with another copy. We are in! Squid informs us that this is standard harassment and that M.A.S. had made twelve copies of our papers in preparation for the lost-memo-trick. Ed jokes that the shot from the guard tower was staged to show us some realities of prison life. Fortunately, this one was only a warning shot in the air.

The evening brings a party spirit. People are dressed fancy, the music blares. Lots of giggling and giggling for our camera. Ed and Steve replay their skit with an inmate trying to get drug rehabilitation. Star jumps in with a husband-wife role play, confronting her "daddy" and his ways. Tony takes over from Ed as daddy and the feminist-wife Star lays it on thick. Just as they start a third play, a new, white prisoner wanders in with a black eye and broken nose.

M.A.S. moves to act. This is their primary work, self-defense. Steve, Tony, Star and Schemo all begin to move. Schemo knows the cell-mates who beat the con. They go out to ease the situation. Meanwhile we try to carry on the party. Christopher sings his Walla Walla song, skillfully crafted during the dinner hour. We are all in on the chorus, amazed at today's history captured in our voices — "The Brothers up at Walla Walla, sure take alot of shit."

Star bursts back in. Where is a safe cell? Where can this battered prisoner be secure? Layone has suggestions. Tony and Ed deepen and transform the conflict into an appeal for unity and support from we outsiders.

The time is gone, the party over. I hold Star's arm, promise to write as we drag out to the fence, the night-lights punctuating our sadness. I give him one of my earrings as he appeals for continued contact. I show him my love and tell him how much we need him and M.A.S.

We need Men Against Sexism, not to remind us of how much of gay oppression or to pity and "do good" for. We need M.A.S. because they are teaching gay and feminist men how to stand up for ourselves.



Tony (M.A.S.), Jerome (M.A.S.), Derys (MCC)

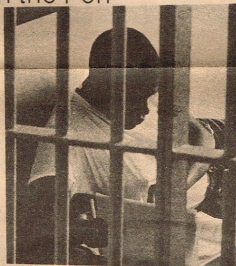
They are showing us, as Jerome said, that everything that happens on the inside, happens on the outside, only with a magnifying lens — hotter, larger, and clearer.

We can stop rape, forced prostitution, intimidation, homophobia, and racism. We can take care of and educate our own, fight the bureaucracy, educate non-gays, and gain support from others (and give it — M.A.S. is sending a solidarity statement for the Eugene struggle).

M.A.S. is confronting a primary source of disunity among prisoners — sexism — and thus leading a fight for all prisoners. In particular, they are showing us how gays can lead struggles against racism, how gays can connect with national minorities.

Men Against Sexism is showing us that men-loving-men can carry us through the life-and-death battle with sexism and racism. And that we can win.

In the Pen



by Don Andersen

The moving, educational experience started for me when our group walked past the heavy metal door. We met our escorts from MAS, walked past the other prisoners' cold looks in the fenced off breezeway, and into the hard-won room where MAS has their meetings.

It was obvious that they didn't have many facilities. We spent all our time in that room. They have to go begging and think up strategies to get whatever they need. We saw this when it became impossible to get one of the prisons slide projectors. I soon became totally absorbed by the experience of the gay prisoners in Men Against Sexism. I experienced both the story of the prison situation and MAS, and personal accounts in conversations with individual men.

One of the prisoners was going through a lot very close to the surface. I listened to him in the afternoon, and mostly, in the more informal social gathering in the evening.

He was a big, strong looking, feminine-identified Black man. Part of the reason for his emotions was that one of his brothers was lying in the hospital with "pig-bullets" in him. Another reason was

that the night before his close friend sissy identified was beaten for being sissy identified. As he said, "They talk about criminal violence, but they don't talk about what happens to us in here."

Listening to him, it was brought strongly to me how racism had made our two lives so different. Institutional violence has been a part of his whole life, and that of his whole family. Another brother who was in Walla Walla when this prisoner wasn't in, called the family at home, and said he would die the next day. The next day he was hung from a light fixture. Since being put there this prisoner saw how it was done and how common it is.

He never really had a chance. He was raised in institutions and foster homes. The despair and brutality of this life was on-going. He used hard drugs for a long time but has since kicked them.

He is serving 11½ years for a crime he didn't commit. Being Black and Gay he was a target as soon as he was released. He was quickly framed on another charge. He emphasized the bitterness that comes from paying for years for one thing. He was sent to a psychiatric institution for several months. He described how he was chained to his cell, half-naked during that period, and shot up with thorazine. Is it any wonder he asked, that he's filled with hatred when he sees the prison psychiatrist. Its an anger which always must be stifled.

He's seen this bottled rage in many of the men, including his brothers. He said it makes them crazy, like they're different people. He witnessed his brother tie their family and threaten them with a chain and a knife. It wasn't the brother he knew. It was a person created by racism and the prison system. It's a rage brought about by physical and psychological punishment out of all proportion to the crime. It's particularly painful for him. He is very much in touch with emotions. They're "on his skin". He doesn't play games, but expresses himself directly. This must always be stifled to survive in prison.

He finally has had to be himself, and came out as a feminine identified gay man. This has added even more problems as the prison population has ostracized him. A prison group he was in no longer respects him. The only way feminine-identified men can fit in is to be a dominated slave to another prisoner. He will not do that. He is fighting along side the others in MAS. Even in getting support from the Gay Liberation Movement he is bothered by the class differences — the difference between "suburban gays" and a "ghetto queen" like himself. An imprisoned life is entirely different. As another prisoner said, "Everything that happens on the street happens here — extortion, beatings, drugs, rape and murder."

I knew that these things go on in prison, but being with these men and hearing what is being done to them brought my awareness of oppression closer than merely an intellectual understanding. I was impressed at this prisoner's ability to analyze the over-all structure of society. He also was very aware of how sexism works and had a gut level feeling of support for women.

I felt the frustration of wanting to do something now, MAS can only be defensive. Each victory is hard won — the actual lives of the members is on the line. The very existence of the group is a major achievement. The MAS cannot hope to be strong enough to guarantee protection from the stronger prisoner "clubs." We can make a difference by the support we give them. They have taken on a desperate struggle for human dignity on the inside. We, on the outside, need to support our brothers in Washington State Penitentiary.

ing Up to Walla Walla



by Jamie Bevson

Ed (M.A.S.), Jamie (MRC), Bill (MRC)

Eight men from Portland, going up to Walla Walla, going inside the walls, going up to touch-hear-tell-feel Men Against Sexism. Eight of us connecting with about eight of them. Don, Bill, Roger, Jamie, Denys, Rich, Chris and Christopher from MRC and Family Circus meet Ed, Star, Squid, Tony, Steve, Jerome, Layome, Scheemo, et al from M.A.S.

Six hours on a Saturday afternoon and evening, inside a tiny, dingy "club" room, hemmed in by hostile prisoners, four concentric circles of guards, chicken wire, concrete, electronic and mechanical steel doors, ultraviolet lights and high-powered rifles. Eight of us, all white, mostly gay, in our twenties and thirties meeting eight or so of them, mostly black, mostly gay, in their twenties and thirties.

Worlds separate us — 300 miles, prison walls, race, class and combat experience. Survival against sexism brings us together.

Eight of us in two cars, six hours from Portland, sneaking out of the two-person motel room in Walla Walla, loaded down with literature, slide-show, camera, auto-harp, concertina, and anticipation. We approach the lobby of the Washington State Penitentiary in a rush — we are late.

Crowds of sisters, brothers, parents, friends, children, old people, smoke and boredom greet us. And our whiteness greets us. A surprise, yet we all knew it — Blacks, Latinos, and Indians make up a huge portion of the enslaved penitentiary population.

Emptying our pockets, getting stamped and frisked, our literature hardly glanced at (Ed says they're on a honeymoon with the new administration). We step through several steel doors, out into the sun-lit yard. Glancing to our left, past the guard at the fence, we see them grinning and waving — long, golden-locked Ed Mead and Afroed, slim and wide-eyed Squid.

As they walk us through the breezeway and across the yard, the stares and cat-calls of other prisoners are as familiar as the streets of downtown Portland. Holding each other and laughing defiantly, we know who we are and why we need each other. We have never met but we know we are home.

M.A.S. IN ACTION

by Rich Lockner

The only officially sanctioned pro-gay, anti-sexist organization in any U.S. prison is currently in operation at Washington State Penitentiary in Walla Walla, Wa. At a group meeting April 8, group members said that the main tasks of the group, Men Against Sexism (M.A.S.), are defending gay and passive prisoners from attacks

by other prisoners and working to change the many practices that oppress gay and all prisoners at the penitentiary. The group is mostly black.

The group was formed by some of the leaders of a two-month strike at the prison a year ago. It was originally a sub-committee of the Prisoner Justice Committee (PJC), the group that led the strike. The groups split when the PJC refused to support physically confronting those prisoners who rape and abuse gay and passive prisoners, and chose to work through channels to gain reform instead of relying on the prisoner population and outside support.

The M.A.S. hit a low point after that split, but some of the most exploited and less assertive members started putting themselves forward and providing leadership. M.A.S. currently involves about

"Going up to Walla Walla
Going up the Penn
Going up to Walla Walla
Think I'm Going Back Again!"
—Christopher Hershey

fifteen active members and about as many supporters.

In dealing with cases of sexual or physical abuse, buying and selling of prisoners, and forced prostitution, the groups main tactics are to use personal contacts with other prison cliques to ask that the abuse stop or to go as a group and forcefully persuade the offender to cease and desist. M.A.S. member Star says the contempt displayed towards gay and passive prisoners is consistent with the contempt homophobic prisoners have for women. Coming out as an open and proud gay means giving up whatever safety in-the-closet prisoners have, and running the risk of alienating family and friends outside.

Star and Tony meet the "chain" of new prisoners, trying to spot the gays to bring to rap sessions, safe cells and the protective space that is M.A.S. The group also pulls prisoners out of protective custody and segregation, giving them the support they need to adjust to the general population. Founder Ed Mead said joining the group has meant that for the first time members are coming to terms with their own gayness and sensitivity.

Some of the work the group is engaged in includes a campaign to oust the prison's fundamentalist minister, Rev. Jacobson, who is highly anti-gay and anti-prisoner. Over 600 prisoners (out of a 1300 population) have signed a petition demanding his removal. Even the Christian Fellowship wants to get rid of him since he puts down all Christian sects except his own. M.A.S. has already won monthly visits by

a minister of the gay Metropolitan Community Church.

The minister is fighting back by bringing in another rightist minister who is conducting revival-style prayer meetings. It is rumored he is organizing those who come to the meetings to take actions against prison activists. M.A.S. has connected with the Brotherhood of American Indians in demanding religious freedom at the prison.

Another project of M.A.S. is gathering evidence of anti-gay discrimination in the prison's work setup. At present gays can get hired only in the laundry, kitchen, and library. A gay prisoner with a good work record was refused a job in the prison paint shop. Prisoners who wear make-up and jewelry can't get hired anywhere.

M.A.S. is demanding a gay counselor who could understand gay prisoners' special needs. The group does propaganda work in the form of bringing in films on rape, male roles, and women's liberation. This has proved popular with prisoners. Some members of the group have worked up radical skits on prison life. The Black Prisoner's group invited their group to perform at a recent presentation for prison officials.

M.A.S. has a volleyball team. A newsletter on struggles and politics at the prison is in the works. Men Against Sexism contributes regularly to *John Hardy*, a gay prisoner newspaper out of San Francisco. The group has actively sought the support of left organizations in the Northwest for pressure on the state and advice on criticism/self-criticism and anti-sexist therapy.

The old prison administration harassed the group by refusing meeting space and in other ways. Guards have verbally attacked the group. M.A.S. is on fairly good terms with the new liberal administration at least for the time being.

Some future goals of the group include setting up a prison industry to make money for the group, possible silkscreening. (They need equipment!) The group wants to put out a pamphlet on their experience and the lessons it holds for gay prisoners and prison activists.

M.A.S. almost has enough money to rent a house in town that would be staffed by a gay activist and a prisoner family member to provide lodging, meals, transportation, and childcare for M.A.S. visitors and eventually other prisoner visitors as well. A long-term dream is setting up a half-way house where gay ex-prisoners could readjust to life outside and make connections with the outside struggle.

The group is presently asking for money for these projects as well as to buy safe cells in the prison black market for prisoners who are in imminent danger. Contributions should be sent to:

Robert-Iris Fox, Prisoners Rights Org.,
1723 18th Ave., Seattle, WA. 98122

Write directly to: Men Against Sexism,
PO Box 520, Walla Walla, WA 99362.

THINK I'M GOING BACK AGAIN

by Jamie Bevson

Eight men from Portland, six hours in maximum security. We sit quietly in the new "club" space, glancing about at the nearly bare walls, the well-stocked bookshelf of medical literature from Bay Area Gay Liberation, the Changing Men plies, the coffee pot with no cups. Ed Mead, the Director, puts us at ease with his humor and smile, his bashful charm contrasts with his one eye and scarred face.

Star begins slowly, then with increasing passion, releasing frustration and depression about recent incidents of harassment, assault and murder of his friends and relatives in the Pen.

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An Introduction to Male Psychology, Consciousness and Liberation

When we study male psychology, consciousness and liberation, we are first interested in looking at the "nature versus nurture" or biology versus socialization question. That is, are we born without male sex role, traits and personality or are they the results of learning and social conditioning? Scientists, medical doctors, and psychologists have completed a number of studies recently which shed much light on this controversy.

The first example of these studies involves identical male twins born in March, 1963 in Ohio, U.S.A. In October of that year, the twins were taken to a physician to be circumcised. An accident happened to one of the boys during the circumcision, which was performed with an electric cauterizing needle. A surge of powerful current burned the entire tissue of the penis which necrosed and fell off. A consulting physician recommended sex reassignment as a female.

The parents agonized their way to this decision. So, when the male baby was seventeen months old, "he" was given a new name, clothing, and hair style and was raised as a female. At puberty, "she" would have vaginoplasty and hormonal replacement therapy. This is a prime case to consider in the nature/nurture question as it is an example of male nature (chromosomes and an identical twin to compare) and female nurture beginning at seventeen months.

She was studied by Dr. John Money and Anke A. Ehrhardt (Man and Woman, Boy and Girl), before she was given any female hormonal treatments. These are the mother's own words about her daughter's sex role, traits and personality (author's comments in parenthesis):

I started dressing her, not in dresses, but, you know, in little pink slacks and frilly blouses...and letting her hair grow...made a special effort to keep her exclusively in feminine clothes...I even made all her nightwear into granny gowns and she wears bracelets and hair ribbons...she now has a clear preference for dresses over slacks and takes pride in her long hair...(Related to being dressed nicely is the sense of neatness.) She likes for me to wipe her face. She doesn't like to be dirty, and yet my son is quite different. I can't wash his face for anything...She seems to be daintier. Maybe it's because I encourage it...One thing that really amazes me is that she is so feminine. I've never seen a little girl so neat and tidy as she can be when she wants to be... She is proud of herself, when she puts on a new dress, or I set her hair. She just loves it...(Talking about the boy)...in the summer time, one time I caught him -- he went out and he took a leak in my flower garden in the front yard... and I just didn't say anything. (But about the girl)...She took off her panties and threw them over the fence...But I just

gave her a little swat on the rear, and I told her that nice little girls didn't do that, and she should keep her pants on...And she didn't take them off after that...(There was a whole pattern of dimorphism of rearing girls and boys with respect to genitalia, sex and reproduction. Of course, girls and boys are not only prepared differently for their future reproductive role as mother and father, but also for their other different roles, such as wife and caretaker of children and house). The mother observed how her son would copy some of his father's behaviour: like he'll bend over and give her a kiss on the cheek... and if he (my husband) gives me a swat on the fanny, he'll go on and give her a swat on her fanny, too...(and the girl copied her mother's responses)...If she's in an affectionate mood, she'll like it; but very often she'll say, don't do that...If he's been playing some place and comes in the house to where she is helping me...then she'll give him a little hug like she's glad to see him.. She copies me in trying to help and tidying and cleaning up the kitchen, while the boy could not care less about it. (She encourages her daughter when she helps her in the housework.) The girl wanted and received for Christmas dolls, a doll house, and a doll carriage while the boy wanted and obtained a garage with cars and gas pumps and tools...It is essential for my son to go to univer-

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